

The
Divine Life

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3rd 15th June 1957

Sri Sw. Sivananda Surtari

Tinnevely

Blessed Immortal Atman,

Pure, unselfish love is divine
 from. It is sublime. It thinks
 of no evil to anybody. It
 envies not. It revenges not.
 It resents not. It bargains
 not. It ever gives and gives
 It endures.

Love is God. This pure love
 never fails. It seeks not
 its own. It unites one with
 God.

May you attain God-realisation
 now and here.

Sivananda

RELIGIOUS CALENDAR

(Sivanandanagar
 From 21st June, to
 15th July, 1957)

June

- 23 Ekadasi
- 25 Pradosha Puja
- 27 Amavasya ;
 All-Souls Day
- 30 Poor-Feeding Day

July

- 3 Ninth Anniversary
 of the Yoga-Vedanta
 Forest University
- 7 Ekadasi
 Chaturmasya begins
- 9 Pradosha Puja
- 11 Purnima
 Vyasa Puja
 Guru Puja

Special Ganga and Lakshmi
 Pujas on all Fridays



DIVINE LIFE

Volume Nineteen

June, 1957

Number Six

SONG OF DATTATREYA

*(Translated by the late Dr. Hari Prasad Shastri
From the "Avadhuta Gita")*

How shall I worship that Atman great
Which is neither personal nor impersonal ?
Taintless, above love and aversion, uncreated,
All-pervasive, of the form of the universe,
Having no attributes, yet not attributeless,
That all-bliss Shiva, my Self ;

How shall I bow down to mine own Self
In mine own Self and by my Self ?
I have no colours, white or yellow ;
Eternal Shiva, am I .

I am rootless, and without a root ;
Free from smoke, and smokeless am I ;
Without a lamp, and lightless I ;
Equanimity am I, like a sun ever risen.

How can I name the passionless, desireless one
As having desires ? The Absolute cannot
Be described in terms of conditions ;
The essenceless cannot be called essential.
Space-like, all equanimity am I.

How shall I say that non-duality
Is all this creation, or that, or that ?
Even if it be duality, then, too, I cannot
Attribute creation or dissolution to It.

How can the eternal, the All, be expressed
In any way ? Space-like, all bliss am I.
Neither gross, nor subtle, is my Atman ;
It comes not, and it goes not ;
Without a beginning and without an end ;
Neither higher, nor lower is It ;
That Truth absolute, space-like,
Immortality, knowledge am I.

Know well the senses, inner and outer,
To be simply as empty space (Akasha).
All objects, and also bondage and liberation
Are like space—absolute absence ;
No Maya ever touched that Atman ;
That all-pervasive, ever blissful
Shiva am I, am I !

The knowledge of Self, hard to obtain,
Which is experienced, is not Atman ;
The object of meditation, hard to
concentrate upon,
Is not Atman ; that which is near,
And that far, far away, is
Not Atman. Space-like, all-bliss
Shiva am I, Shiva am I.

Actionless am I, I burn up actions ;

Painless am I, I burn up sufferings ;
 Bodiless, homeless am I,
 And yet I burn up all these.
 All Equanimity, space-like am I.

The seed of the plant of the world exists not in me,
 Contentment and pleasures exist not in me ;
 Bondage and ignorance are not in me ;
 Space-like, absolute Shiva am I.

(Verses 87 to 95)

The 33rd Sanyasa Anniversary of Sri Swami Sivananda is on 1st June

THE IDEAL OF SANYASA

(Sri Swami Sivananda)

Sanyasa is a term which is used to denote the formal dedication and renunciation of all objective acts, whether they are psychical or physical. There can be two types of renunciation, the renunciation which precedes the knowledge of Truth and that which is simultaneous with the knowledge of Truth. The one we call Vividisha Sanyasa and the other Vidvat Sanyasa. Naturally, the former kind implies an earnest desire, a longing for the knowledge of the cause, the supreme cause of renunciation.

What is it that fires up in the aspirant the spirit of renunciation? It is the instinctive feeling of the presence of something which is different from what he perceives through the senses. This is the characteristic of the renunciation of the person who has not yet attained knowledge. In a person who has attained the knowledge of Truth, renunciation is not instinctive; it is a deliberate act of the consciousness. But in the case of the aspirant who has not yet realised the Truth, renunciation is instinctive, and this instinct arises in him on account of Purvapunya, the result of past meritorious deeds accelerated by Satsanga, the company of the wise and the good persons. It is this that rouses the spirit of renunciation in him.

DISCRIMINATIVE UNDERSTANDING

Every kind of renunciation, if it is spiritual, is preceded by Viveka or discriminative understanding, because renunciation is the effect of Vairagya, and we know that Vairagya is caused by Viveka. There cannot be true

Vairagya without Viveka. Renunciation has no value at all if it is caused by some frustration or failure in life. It becomes long lasting only when it is caused by a correct perception of truth. That is why the great Rishis have said that Viveka should precede Vairagya and only after that will the other necessary qualifications be acquired by the aspirant. After acquiring all these qualifications, one must approach a preceptor for the knowledge of Truth. We call all these qualifications put together the Sadhana-Chatushtaya, the fourfold equipment of the spiritual aspirant, and of these four equipments Vairagya is one, and it is the cause of renunciation.

Now what does one renounce? We talk of renunciation. But what is it that is to be renounced? What is the object that is not conducive to one's practising spiritual Sadhana? What is the condition or the state which is to be abandoned? This can be known only if you analyse your experience properly. Most people lack the capacity for this analysis. You are somehow or other caught up in the meshes of life and you confuse all kinds of experiences together. You take things for granted. The objects which the senses make you perceive, the knowledge which you attain through the senses, is taken by you as the basis of everything in this world. You build the edifice of life on sense-experience.

IMPLICATIONS OF EXPERIENCE

Now let us take the position of the ordinary man, the person who takes sense-experiences

for granted and considers them to be the only truth. I am only directing your mind from the lower experiences to the implications of these experiences. There are several deeper facts implied in our ordinary experience. We perceive this world, and this perception is a universal fact. Everyone of us knows that there is a perception of what we call the physical world, but few of us are capable of entering into the implications of this perception.

There is a physical body. Man visualises that body, and on account of the grossness of the mind, he takes that body to be as it is, as it presents itself to the physical senses, and consequently he develops a particular attitude towards it, an attitude of love or an attitude of hatred. Sometimes an attitude of indifference is developed by him. But the spiritual aspirants who are endowed with true Viveka do not take things for granted, and are capable of entering into the meaning of experience.

In every experience we will find that certain fundamental factors are involved. What are these? First, there is a body. Let us take for granted that there is a body. And how is the body made known to us? This body is made known to us through the external Indriyas, the Karanas, organs of senses, and these senses are animated by the mental consciousness. The intelligence that is present in the mind is the ultimate cause of our knowing the existence of an external object.

Here we have to make an analysis not only of the nature of the external object, but of our own self. The knower of the object and the object that is known, both these have to be analysed; and curiously enough, we will find that when we try to analyse the nature of the object, we will be taken backwards to the perceiver of the object. That is to say, the nature of the object cannot be known without a correct understanding of the nature of the

knower. Why is it so? Because the constitution of the knower very much influences the constitution of the object that is known.

The subject who looks at a particular object outside is not merely a silent witness thereof. He infuses certain characteristics into that object. In other words, he modifies it to a certain extent. That is why he has got a certain distinct attitude towards an object.

There are certain attitudes which we develop towards the object. They cause us to like or dislike the object. These attitudes are not universal. They are changing even in the very same person under different circumstances. This shows that the attitudes which we develop towards the external objects of this world are not present in the objects as such, but somewhere else.

BASIS OF KNOWLEDGE

Where are these attitudes present? These attitudes, if not present in the objects, must be present in the process of knowledge by which we are able to know the external objects; but wherefrom does this process of knowledge arise? It must have a basis; and that substance which is the basis of the process of knowledge through which we know the external objects is our own Self. If knowledge is to proceed from the Self, the Self should be of the nature of knowledge, because a conscious result cannot proceed from an unconscious cause.

The process of knowledge is consciousness, and, therefore, the basis of the process is consciousness itself. This is what we understand. If the nature of the object, or, to put it in a better way, the objectness of the object, is given to it by the process of knowledge, and if that process of knowledge is inherent in the Self, which is now proved to be the Truth, we have to direct our attention to the Self and not to the external objects which are not real in themselves. So here, when we say that there is nothing real in the object, we must understand clearly what we mean by it.

There are two characteristics of an object,—its existence and its outward characteristic. Now, existence is what the saints call Vishaya-Chaitanya, which is not to be negated. Because God is present everywhere, God is Satchidananda, pure consciousness which is existence, and this is identical with Vishaya-Chaitanya. As God is universal in nature, He must be the underlying reality of the external objects also. So, when we deny the natural characteristic of the external objects, we are not to deny in them the fundamental reality which is Vishaya-Chaitanya.

RENUNCIATION OF THE NON-ETERNAL

The objects have also Nama-Rupa, and these are relative in nature. This fact the Viveki understands very clearly. In some this knowledge arises instinctively, on account of past meritorious deeds; in others it arises on account of deep study; in some others still it arises on account of company of sages; but it must arise in every spiritual aspirant. The moment this consciousness arises in him, he is automatically drawn away from the shadowy forms of the objects, the vestures in which they are embedded.

To use an analogy of the Upanishads, as one removes the pith of the Munja grass for the purpose of performing the ritual and separates it from the stalk in which it is encased, so is the action of the Viveki. He separates the Pith of the Infinite from the object and the subject which he casts off as the outer shell. But when he casts off the outer shell, does he throw away something of existence? For, people feel that, if everything is God, there is nothing to renounce. What is renunciation then? The doubter does not understand the fact that nothing real is to be renounced, only that which is apparent, that which does not last long, that which is non-eternal, alone has to be renounced. The eternal is never reached through the non-

eternal. So he who is intent upon the realisation of the eternal cares not for the non-eternal.

UNREALITY OF RELATIVE CHARACTERISTIC

It is the objective character of experience that is called the universe. The universe *as such* is not unreal, the individual *as such* is not unreal, but the relative characteristics which are presented to the sense-consciousness are not real. It is one's taking for granted the realities of these relative factors that is the cause of bondage. Man is bound up by the notion of the reality of sense-experience. The process of transmigration is caused by your attaching yourselves to some one or other particular form of experience. It is good if you identify yourselves with all the forms in the world, but this is not possible. For the moment one identifies oneself with the universe, one has practically no consciousness of any particular object. One ceases to be a social being, for the time being, and rises above individuality.

All these factors are brought before the mind of the Viveki when he analyses the nature of God, the nature of the world, the nature of the soul and the relation among these, and he goes beyond the apparent forms which shroud him up in this relative world. This analysis has to be made by every spiritual aspirant. It is very difficult to make it, and even if it is made once, it is difficult to maintain it for long.

Yogo hi prabhavapyayau. Steadiness in Yoga comes and goes. No person can be sure of his capability to remain in the state of Yoga continuously. As long as the body is there, the mind will be brought down by some Karma of the past. That is why Prajapati says to Indra that as long as the body is there, pain will be there, belief in the reality of the world will be there; but when the person becomes disembodied, he is freed from all

pains and pleasures. Becoming disembodied is transcending the consciousness of the body.

It is not merely the death of the body that is meant here. Whether the body lives or not, the liberated one has no consciousness of it : he is immortal. Therefore, whether one has got a body or not is not what matters. Whether there is consciousness of body or not is what is important. Here we make a distinction between Jivanmukti and Videhamukti. This difference is made from the point of view of the world, because to the Jivanmukta, his state is equal to Videhamukti, for he is not in the world.

SPIRIT OF RENUNCIATION

This process of the understanding of the difference between the objectivity in the universe and the infinite spirit in it is the background of all acts of renunciation. This is the inner spirit of renunciation. If you wish to understand what true renunciation is, it is enough if you understand one statement of the Chhandogya Upanishad ; and from that you will also understand what the nature of God is. That is a grand statement made by *Sanatkumara*.

The Infinite is called *Bhuma* by *Sanatkumara*. *Bhuma* means completeness, plenitude. He takes the mind of Narada, step by step, from the lower to the higher, and explains that Infinite is Bliss. It is not merely the reservoir of bliss. It is bliss itself. *Yo vai bhuma tat sukham*. *Sukham*, not *sukhasrayam*. Bliss itself, not merely the basis of bliss. But what is the Infinite ? This question arose in the mind of Narada. What is *Bhuma* ?

Sanatkumara then gives a very beautiful description of it. *Yatra na anyat pasyati, na anyat srinoti, na anyat vijanati sa Bhuma* : Where one sees nothing else, where one hears nothing else, where one understands or knows nothing else, that is the state of *Bhuma*. And what is this world ? We see something else, hear something else, understand something else.

Everywhere there is duality. This is the characteristic of the world. The complete opposite of it is *Bhuma*. In the *Bhuma* the universe is not physical. Here it is physical. There the universe is eternal. Here it is changing. Here it is objective. There it is infinite or absolute.

Sanatkumara further adds, *Yatra anyat pasyati, anyat srinoti, anyat vijanati, tat alpam* : Where one sees something else, hears something else or understands something else, i.e., something other than the Self, that is the small, the painful, the perishable. That is why the world is called *Dukhalayam, Asaswatham*, by Sri Krishna. The world is not *Bhuma* and for the same reason it is painful. Everything in this world is pain. Even the highest pleasure of this world is pain only to the Viveki,—only to the Viveki, not to all. For, even the highest pleasure is only a manifestation of the Sattva Guna.

So even the highest pleasure is not even a drop of the Brahmic bliss. It is less than Brahman-bliss, for it is distorted through Sattva Guna, which is influenced by Rajas and Tamas. They lie in ambush like a hooded cobra. The moment the excitement of nerves which causes the appearance of Sattva is over, Rajas and Tamas come, and the result is pain.

INTER-PLAY OF DECEPTION

Patanjali gives various reasons why there is pain only in this world. One of them is the rotation of the Gunas in individual experience. There is never only Sattva. When a particular quality comes to the forefront, you experience only that, and behind it are present the other qualities. Behind Tamas are Sattva and Rajas. Behind Rajas are Sattva and Tamas. Behind Sattva are Rajas and Tamas.

So the pleasure of this world is only a reflection of the supreme consciousness through the medium of Sattva, which is a characteristic mode of Prakriti, changing every moment. The modes of Prakriti are changing ; therefore, the pleasure of this world must be changing.

Not only are they changing, they are false in their essential nature. They are deceptive and tantalizing. Like the currents of water seen in a mirage are the values of experiences in this world.

When you try to know the nature of the pleasures of the world, you become aware of the foolishness by which you are misled. You *think* that you have obtained pleasure. Vidyaranya in the Panchadashi describes how man's pleasures are only his foolishness. "O fool, do not think that you are happy in this world by possessing objects. Try to understand what that happiness is."

When an object is obtained, what happens? Has anybody stopped and thought over this matter? *Temporarily the mind ceases to function.* It is very difficult to understand this point. Man does not ponder over that matter, for he has identified himself with the mind. He thinks that the mind is himself. He cannot therefore analyse the mind. But through the grace of God if you are enabled to analyse the mind, you will discover that its happiness does not lie in objects, but in a condition of the mind.

MIND DERIVES BLISS FROM ATMA

The mind goes outward to the object in search of pleasure. At that time there is pain, for the mind thereby is straying away from Truth; and when the object is attained, the mind ceases to function, and it rests on its substratum, the Self, and unconsciously tastes the bliss of the Self. The mind thinks that the objects give happiness. It does not know the existence of the Self. It thinks that it has possessed the object and that the pleasure underlies the object. Consequently it concludes wrongly that pleasure is the result of the possession of an external object.

Antarmukha-manovritttau anandah pratibimbati: When the mind turns to the Self, naturally it experiences the bliss of the Self. Suppose you are able to make the mind consciously turn to the Self, you will be permanently happy,

without any resultant sorrow. Yoga bestows on man permanent happiness by arousing that *Antarmukha Vritti* deliberately and consciously. By Viveka the mind should be educated properly. Without education it will not understand the Truth. It will not yield to any kind of force, for it is very subtle. It has to be educated properly and made to understand that the pleasures which it experiences in this world are derived, even in this world, from the Self alone. Then the mind will rest in the Atma alone and not in the objects.

NEED OF A GURU

There is however the illusion which covers the eye of the Self, on account of which it directs itself to externality. Here a Guru is required, who applies the collyrium of Jnana to the aspirant, and his internal eye is opened. Without the Guru you cannot do this. The Guru who has passed through all the processes, who knows the subtleties of the path, alone can be of help to the spiritual aspirant in understanding this truth.

For the sake of this understanding, the aspirant casts aside his attachment to all the objects of this world, and also to the actions connected with them. This is *Sanyasa*, which means systematically and perfectly setting aside all things, perfectly abandoning all that is the cause of bondage, i. e., actions directed to the satisfaction of the individual self. So renunciation is the abandonment of objects connected with selfish satisfaction and the actions connected with this process. *Kamyanam Karmanam Nyasam Sanyasam Kavayo Viduh:* *Sanyasa* is the relinquishment of ego-centric processes.

Selfish actions are performed on account of the craving that is present in the mind for worldly pleasures. This must be completely abandoned, as Nachiketas did. Every Guru is like that great Guru of Nachiketas, Yama, and every aspirant should be like Nachiketas. Nachiketas was offered the most tempting

things of this world, but he cast them all aside and said, "Can I become immortal by these?" Maitreyi also put the same question. "Even if I become a ruler of the world, one day the world will come to an end, and I will also come to an end."

"And what next?" This question will arise. And this question can be answered only by the declaration that I have quoted just now, the declaration made by Sanatkumara that the Infinite alone is bliss. The moment you understand the nature of the Infinite, renunciation automatically follows. This is Vidvat Sanyasa. The spirit of renunciation comes in when the Truth is realised. If the Self is real, all else must be unreal. Now this kind of renunciation can come to a person only in an advanced stage.

PROCESS OF SADHANA

In some persons Vairagya dawns early, but others get it through Nishkama Karma. That is why Sankaracharya has prescribed three processes of Sadhana for the realisation of the Self. One is Nishkama Seva. One has to serve the Guru and do all things that the Guru commands him to do, without grudging, and without using his own intellect. When the Guru orders a certain thing to be done, the disciple should obey him implicitly. Such an obedience to the Guru is necessary. This is the spirit of Nishkama Karma, Karma done not for the pleasure of the person doing it, but because it is the command of the Guru. Then the impurities of the mind, Kama, Krodha, Lobha, Moha, etc., are removed.

Thereafter one must take to Upasana of contemplation on the Ishta Devata (the second stage). Here Vikshepa of the mind is removed. It is no longer distracted. One has to proceed through these two stages first. Japa also comes under Upasana. After these two processes are undergone, the Sadhaka is asked to equip himself with the Sadhana Chatushtaya. Vairagya comes only

then, and when one is fully established in the Sadhana Chatushtaya, he is fit to sit before the Brahma Nishtha Guru to hear the Mahavakyas from him.

INITIATION

Initiation is done by the Guru after the Sadhaka is well fitted with all these virtues. Otherwise the initiation will not be of much use. One must examine the nature of this world and recognise the fact that it is impermanent and also realise that the permanent cannot be attained through the impermanent. After realising this, one should approach the preceptor with Samit sacrificial fuel in his hand. Samit is the symbol of self-dedication and surrender. "Here is the bundle of my Karmas. You burn it." This is implied in the disciple's approaching the Guru with Samit in hand. The outward meaning is that Rishis used to perform *Agnihotra* and this symbolises service of the Guru in the form of bringing firewood for sacrifice.

Spiritual realisation is the result of supreme renunciation, renunciation extending upto Brahma Loka. "*Aabrahmastambaparyantam*". From Brahma down to a blade of grass, you should not have attachment to anything, for all these are non-Self. When you centre yourself in the One Consciousness, automatically everything flows to you. All objects of the world will come to you of their own accord. The Atma is the centre. Everything in this universe is turning round it. Without the Self the universe is nothing. When, as Christ has put it, you seek first the Kingdom of God, all else will be added unto you. If you once realise the Self within you, if you know that One Being, everything will be known by you. When you realise That, you have realised everything. You become immortal. This is the supreme blessedness, which everyone should achieve. This is the supreme bliss.

Once that bliss of the Brahman is tasted,

there is no fear or desire. Fear exists on account of desire, and desire completely vanishes when the light of the Self dawns. Sanyasa follows perception of Truth. Therefore, let us try to withdraw our attention from

the fleeting phenomena of this universe, and recognise the presence of the Eternal in these fleeting phenomena, and adore It to the best of our ability, through worship, service and meditation.

HINTS ON PRACTICAL SADHANA

(Sri Swami Chidananda)

[Continued from previous issue]

We have examined in the previous issue how the whole of the living of the divine life, the whole of the process of Yoga and practical Vedanta, takes place primarily within the mind. Outwardly these processes that take place inside, have their expression; they manifest themselves, in the form of certain behaviour of the person and his reactions to external influences, in the form of certain actions that he indulges in, but primarily they take place in the inner Kurukshetra, the mind.

An eternal tussle is going on in the mind between the lower instinctive urges and the higher spiritual aspirations, between that part of the mind which is drawing the senses outward, which is filled with Rajas and Tamas, and the Satwic portion of the mind, the Vivekayukta Buddhi, the Vicharayukta Manas, or that part of the mind where discrimination has begun to manifest, where the selective power of the human intelligence has begun to function. It begins to select which is proper, which is improper, which ought to be done, which ought not to be done, which is conducive to one's progress, which is detrimental to one's evolution.

When this discriminative faculty begins to operate, man begins to think of the why and the wherefore of things. This discrimination arises due to Satsang, or due to hard experiences, knocks and blows of life, or flowering of Purva Samskaras, or any of the innumerable factors that go to awaken the discriminative mind. The instinctive mind,

filled with desires for objects, tries to pull one down, whereas the higher mind pulls one up. Ultimately it is the spiritual part of man that establishes its own supremacy over the lower instinctive, sensual part of his being, and fully establishes him in Atmic consciousness, which is the ultimate stage of Yoga.

FULFILMENT STRENGTHENS DESIRE

In this process, we have discussed before how the mind works, how it tries again and again to catch the individual in its vicious circle of experience, Samskara, Vasana, Kalpana, Ahamkara, Ichcha, Kamana and Cheshta. When you do Cheshta, you again repeat the experience, and a Samskara is formed, from Samskara, Vasana originates; Vasana becomes a Vritti, which, taking the help of imagination, becomes an Ichcha; Ichcha takes the help of egoism and becomes a Kamana; Kamana, intensified, becomes Trishna or strong desire; and Cheshta or actual fulfilment of the desire follows Trishna, and enjoyment again strengthens the Samskara. Thus the whole process is repeated again and again.

Therefore, if a desire comes and if you fulfil it, that Samskara which caused that desire, gets more strengthened. The implication is that by fulfilling a desire, the desire never ends. You can never put an end to desires by fulfilling them. Just as the hungry flames will not subside by any amount of ghee poured into it, similarly the desire gets strengthened by fulfilment.

Our Gurudev, Swami Sivanandaji Maharaj,

says, "Non-co-operate with the mind. Do not fulfil desires, when they arise in the mind." It is the nature of the mind to desire. Mind and desire are synonymous. Non-fulfilment of desire is the only way of attaining mastery over the mind. Countless desires may arise ; be silent. Do not say, "Come along, I will fulfil it." It is only when you make the mistake of saying, "I am the mind," "I am desiring," you commit a blunder.

MASTERY OVER MIND

Only when the mind is purified, it becomes your guide. Till then non-cooperate with it. Then the mind will cease to be the mover of man, and man will become the mover of the mind. You should be the independent mover of the mind. Then you become Manojit or Indriyajit. That is what an aspirant has to become. The law is, desires never perish by fulfilling them.

The desires that come on the surface of the mind have their roots in the subconscious, and in as much as the roots are hidden, you will have to do daily the digging of the mind, and delving to the root of these desires. Set apart a time when there is no external distraction, sit in a secluded place, and feel that you are the witness of the mind. Just allow the mind to wander for awhile and see how it behaves, and try to delve within.

All our time we are engaged in drawing the mind outward, Now make the mind inward and try to see within yourself what is going on. It requires regular practice, or else we will be thinking we are looking into the mind, but in the processes, we would be drifting with the mind. You should delve inward, introspect. You must do two-fold process. One is diverting the mind-rays inward, and when you go inward, focus keenly on certain part of your mind and analyse it, dissect it.

STUDY OF MIND

If you cannot see an object which is in

darkness, you direct the beam of a flash-light upon it. Similarly, focus the rays of the mind inward and examine its characteristics. Supposing a thing is very minute, you are not able to see it. You squint through a microscope. Similarly, you should analyse the part of the mind which is not visible, more minutely; you should analyse it in detail, separately, like looking through a microscope. Then you will come to know more of your mind, what kind of Vrittis are there, whether they are Satwic, or Rajasic, or Tamasic.

You have to analyse intelligently. Here, we require a little bit of Viveka. We have to be careful of two things. One is that we should not go inward with partiality. If you are studying the mind, be impartial, because this introspection is done with the purpose of ejecting out all that is undesirable and supplying all that is required. Therefore, you should humbly go about this work.

If after studying the mind, you are full of self-satisfaction, if you are satisfied with whatever is there in the mind, such introspection and self-analysis will serve no purpose. You should have a critical attitude. Just as you find out the defects of other persons, with the same critical mind, you should find out your own defects. Otherwise, the benefit of introspection and self-analysis will be lost.

ERADICATION OF DEFECTS

If as a result of your introspection, you find in your mind certain traits which are not desirable, you should find out the means of removing those defects. Self-justification, self-approbation, are not what is meant by introspection. Once you find out your defects, be practical. Have some effective device to remove the defects.

You should find out how to make the best capital out of what you have discovered in your moments of self-introspection and Sadhana. This is the practical aspect of Kriya Yoga. Thorough purification can only come, if there

is detailed, impartial introspection, followed by practical measures to remove the defects. This introspection should be done daily. Daily you should throw out some rubbish from within the mind. This is the process of purification.

IMPORTANCE OF DETAILS

There are two more important steps that one has to take in living the divine life. Each Sadhak should bear in mind that divine life is to be lived in small details. If you are divine in small details, you can be divine in big things. You cannot afford to be undivine in small actions and expect to be divine fundamentally. If your Yoga becomes practical in little things, then great achievements will come as a matter of course.

Some Sadhaks think that the details do not matter much. They think that it does not matter if they use harsh words occasionally. The Sadhak thinks, "There is no harm in uttering a harsh word. I am quite calm inwardly. God wants only the heart." But a calm heart cannot come unless every word of yours is full of love and compassion. The heart is made up of only the sumtotal of all little actions and words. It is not possible to have a wonderful heart inside, and indulge in every type of actions and words.

Every action goes to form one's character even as every drop goes to form the ocean. Day-to-day movements of man constitute the very essence of divine living, the very essence of Yoga and Vedanta. One should not commit the mistake of being content with the idea that by merely having a great idealism, it will manifest itself as perfect goodness in one's actions, words and thoughts. Unless you are careful in your day-to-day life and mould your life in accordance with your idealism, it cannot bear fruit. If you are careful that the broad principles of divine living are observed, the edifice will come by itself.

SELF-RESTRAINT

What are those broad principles? Truthfulness, compassion, purity,—these have to cover your entire life down to the minutest details. Your whole life, at least in the beginning, should be characterised by restraint. You should restrain your tongue. Do not think that you can eat anything and say anything and meditate well. If you think so, you are deceiving yourself. Yoga is not a toy, which you can easily take and play with. It is like an iron-fort, lodging well equipped soldiers.

Every action should be done with proper examination. The quality of food that you take, its quantity, and the time you take food, all are important. A little immoderate food, or improper time of taking food may affect your system and render meditation difficult. So, too, with the thoughts you entertain and actions you are engaged in. The whole body and mind should be restrained. You should live a life of moderation.

When Gurudev sings his song of "Eat a little, drink a little," we have to understand it in its proper sense. There are two parts of this song. "Eat a little, drink a little; talk a little, sleep a little." When he says these things he means moderation. These things should not be indulged in. The instinctive life of eating, drinking, talking, etc., should be kept to the minimum requirement. The other portion of the song, wherein Gurudev says, "Do Japa a little, do Asan a little, do Kirtan a little, also indicates that everyone of these items is essential, that all these items should find a place in your daily programme.

CONCLUSION

All gross things that merely pertain to the body should be kept to the minimum and all the higher aspects of Sadhana should be given proper place in your daily programme. This is the broad, general outline of divine life. Control the mind. Do not fulfil desires when

they arise. Nip the Vritti in the bud. Daily have self-introspection and self-analysis, and in doing that be unsparing to yourself. Do not justify what you discover in the mind and give a reason for it, but rather, try to devise suitable methods for overcoming what you find undesirable. Lead a life of self-restraint, and back up the whole process by positive Sadhana like meditation, Japa, Asana, Pranayama.

The underlying secret of overcoming the Vikshep of the mind is Vairagya. Raga is at

the root of Vikshepa. Raga comes through Avichar. You imagine that the objects of the world will give you happiness. This is Avichar. You should do Vichar, discrimination, you should find out the defects of worldly pleasures and develop Vairagya for all kinds of earthly pleasures. So there should be Vichar, and Vairagya, and, combined with these, if you practise the things already mentioned, you will be able to progress on the path of Yoga and Vedanta, on the path of divine living.

RUMINATIONS

(Sri Swami Sivananda)

The perfect study of mankind is man. So the sages say: 'Know thyself, and everything will be known.' The entire world is within man. The immediate corollary of knowing oneself is understanding of others.

The criterion of wisdom is its being the guiding factor in one's responses to the external stimuli, and in the ideal and action of life. Wisdom denotes a profound state of understanding. It never rattles itself for the sake of rattling. It never hardens into dogmatism and smugness.

Disinterested service and spontaneous kindness are foremost among virtues. A feeling is substantial only when it finds a logical expression. Service that is always reticent in asserting itself but is ever intent on being availed of, without a murmur, is a natural consequence of love and kindness.

Piety and understanding are synonymous. When devotions become a routine affair, a drill, as it were, they lose their bearing.

Scepticism cannot continue to be a fundamental entity. It ought to serve as an incentive, not a regress *ad infinitum*. Even atheism has its distinct role in philosophy. It exists to justify theism, to counteract theistic superstitions and dogmatism. It is only a passing phase of the mind.

Everyone is a theist in one's heart of heart, be it in the form of an ideal such as goodness, justice, purity, or service, or even in the form of a belief in the justness of one's stand. Everyone is deeply rooted in a positive ideal, call it God or Absolute Nothingness. Even when nothingness becomes an absolute ideal, without an opposing factor, it ceases to be negative in a relative sense, for no negative entity can sustain itself without a counteracting positivity.

Positivism and negativism are mere nomenclatures. They are only perceiving means for the conditioned mind. In the Absolute, how can there be positive or negative?

The urge for happiness springs from a desire to escape pain or dullness. The mind is intent on being wallowed in what is pleasant, but discontent is its chief characteristic. Thus, if happiness were to perpetuate itself, the mind will soon get tired of it and begin to seek other avenues of its interest. Absence of pain would make happiness odious and blunt one's propensities. The true ideal of spiritual life is, therefore, equilibrium, quiescence, merger of the mind itself in the cosmic oneness, which is free from the pairs of the opposites, from all the cross-currents of attributes and limitations.

To "grasp" the Absolute one takes recourse to the formula of *Sat-Chit-Ananda*. But one should not get lost in nomenclatures. Human propensities, born out of Samskaras, are so strong that one is apt to mistake immortality for the perpetuation of one's individual entity, true knowledge for rationalism and pet conclusions, and eternal happiness for an elongated state of mental and physical exhilaration.

The absolute ideal must transcend the realm of dualities and attributes. For, if the individual entity is to merge in the cosmic oneness, there is no one to be immortal, or eternally happy, no one to experience a particular condition, the individuality itself being lost for ever. Conditions presuppose duality. Unity is truth, not division. Division is the bane of Self-realisation.

ON RELIGIOUS INSTRUCTION OF THE YOUTH

(Sri C. Rajagopalachari)

I shall fulfil my duty by communicating to you my thoughts on a difficult, and these days generally untouched, subject, namely, Religious Instruction in schools for the very young. The beginning and the end of what is the matter with us in these days is that we have forgotten God. This was what Carlyle said when science and colonial expansion had made men so materialistic and arrogant in the West. Colonies have now disappeared (or are in the process of disappearing) and science has seen that she has over-reached herself. A new wisdom is dawning in the West, but in the East we still see governments and legislators suffer from that same forgetting of God that Carlyle deplored as prevailing in his days. And that forgetfulness of the biggest thing on earth is a serious defect in all the arrangements that are being made for the betterment of the people.

CHARACTER

National progress is bound up with good character as much as with sound intellect as a pious proposition. But I want sustained thought to be bestowed on this important truth about the foundation for national progress. Character is even more important than vigour of body and keenness of intellect. While it may be enough if a sufficient number among the people possess bodily and intellectual strength

to run the civil and military departments to enable them to govern and to preserve internal order and protect the people from external attacks, character is an essential equipment for the bulk of the people who have all to work in daily co-operation with one another to make progress and prosperity.

Character is the soil on which all else must grow and if that be defective, nothing can come to fruition. Men should be honest, faithful to their word, respect mutual obligations, be kind to one another and value spiritual good above personal gains. Otherwise the community as a whole cannot progress, whatever learning some of us may possess and whatever be the percentage of literacy in our population. Literacy does not make character, not even higher education such as is got in schools and colleges.

MISGUIDED OUTLOOK

Watching the trends in our country, one cannot help looking to the future with very qualified optimism. It is a fact I am full of anxiety. What do we see around us? Everyone bestowed with a little above the average intelligence and some education desperately hunts for money and does not mind what means have to be adopted. In addition to this misguided outlook of life, snobbery and vanity are increasing and not decreasing as one would have expected to happen after the assumption

of the dignity and responsibility of national independence through the Gandhian method of spiritual resistance. I know that when one speaks to young people, robust optimism should mark one's utterance. But I see a grave situation and I wish to suggest a way out of it. I must state the truth as I observe the prevailing condition in order to suggest a cure for the malady.

Every thinking person must agree that the need is great for a keener and more widespread sense of duty than prevails now among educated men. A sense of true values as distinguished from material and selfish values is the basic requirement for an improvement of the national situation. If this proposition is accepted, not merely as an academical truth but in all seriousness as a question of life and death, it should form the basis for an immediate re-shaping of our educational policy. Our hope must lie in the upbringing of the young and we should at once search for the means to realize this hope.

APATHY TO RELIGION

In all countries and in all periods of history, if we sift matters without a biased mind, we can see that with all its drawbacks and defects it was religion that nurtured a sense of true values and fortified men against despair and against temptations of all kinds. We can see this in the social and economic history of all the peoples of the world that led vigorous and co-operative life. All civilization is rooted in religion. If we debar religion from schools, we discard what has proved effective throughout the ages for the development of character. We consider it safe policy to be negative about it in school instruction in order that we may avoid difficulties but the result is far from being safe for the nation.

We sedulously spread a doctrine that condemns the prevailing customs relating to religion as superstition and thereby help to banish religion even from the home-life of the pupils. Even the routine of school-attendance makes

family observances in regard to religion next to impossible. Apart from the physical difficulties, the ideas inculcated in school render sincere participation in family observances impossible. We have thus effectively created a complete void in respect of religion. We must inevitably drift from bad to worse as the days pass and the momentum of old forces steadily decreases and disappears.

MORAL VOID

Everybody admits that we must develop in the young that spirit of reverence and awe, but we do nothing for it beyond just asking for it. It is not in the pockets of the young to be got at by merely asking for it. We have to create it by such means as would bring it into existence. For this we do nothing while we cram the young people's minds with learning for exhibition at the examinations. We have created a complete moral void for the growing boys and girls and when the disease takes shape in imbecile indiscipline, we deplore it in an equally imbecile manner. Are we not doing our utmost, positively and negatively, to keep out from the mind of our boys and girls the idea of the moral governance of the world by a Supreme Being?

Our forefathers and the forefathers of all the great nations of the world lived on and drew strength from the contemplation and worship of the Supreme Being. Out of that worship they drew what was essential—the power to withstand false desires and base passions and have high ideals of conduct. Now, we provide no object for sentiments of awe and reverence, no inspiration for the development of a sense of values beyond the material. Religious observances and instruction cannot thus be given up at home and in schools without grave damage to national strength of character.

In Britain which surely has not lagged behind in the great march of scientific discovery or in the battles against superstition or fanaticism, all children in schools, wholly or partly financed

by local authorities, are today given religious instruction. A daily corporate act of worship is prescribed unless any parents object. In the 'Voluntary' school there is opportunity for denominational religious instruction and in the 'County' school religious instruction of undenominational Christian character is given. Over a third of the schools maintained by local education authorities in England or Wales are 'Voluntary' schools. Services in the school chapel and religious teaching are an essential part of the life and education of the independent public schools and most of these schools are linked to some religious denomination. I have taken all this about schools in Britain from the most recent authoritative official publications.

NEED FOR A POSITIVE POLICY

We in India suffer from a fear complex about religion. We have rightly placed impartiality on a high level of importance but we seek to execute that impartiality by the negative process of excluding all. This attitude is the consequence of past Hindu-Muslim controversies and conflicts and a touching faith in negative parity. But it is time we shed this fear and adopt a positive policy of confidence. We were taught by the father of the Nation that all religions are equally worthy of reverence. And this was not an invention of his for political ends. He based this teaching on irrefutable Hindu religious texts of the highest authority. Let us not interpret this to be mere tolerance and satisfy ourselves by giving to all people the liberty if they like to practise their respective religions.

We should organize positive facilities in school for the religious up-bringing of our boys and girls each in his or her family religion and this should be done specially in the lowest forms where pupils of the impressionable age group are being schooled. Let us treat all religions as we treat languages, giving to each a true sense of religion through

his own medium. This will help growth of true understanding among followers of different religions in India.

As all religions and all denominations insist on rectitude, piety and reverence, this course will foster among all a general sense of higher values. What is the most important part of education, *viz*, the cultivation of a sense of spiritual values and of duty, will not be left neglected. The young should be brought up to detest vulgarity and improper conduct, to abhor base thoughts automatically even as we move away from unclean food. The value we set on material goods and money is today taking the vacant place of religion and leading us to nemesis. All our national plans depend for true and efficient fulfilment on character, a sense of true values, a firm adherence to the obligations of duty and a horror of dishonesty and selfishness. Can we achieve this essential foundation if we shut out all religion in schools as we are now doing?

PERNICIOUS COMPROMISE

Attempts are made to apologize for religious practices by converting all tradition and all religion into fable and figure of speech and allegory. This compromise of religion with materialist scepticism is in my view fatal. Would there be any Christianity left if Jesus and his life and death become a mere allegory? Would any force or inspiration be left in Buddhism, if Buddha^a is not conceived as a divine person? Could any power for good be left in Islam if the Prophet is not conceived as inspired by God? Moral teachings have no vital force unless the teaching is associated with a divinely inspired personality. Morality can run on a previously acquired momentum only for a limited period. When the momentum is spent, it will cease to move and only selfishness will remain. *Religious upbringing in the tender and impressionable period of life is in my opinion essential for national*

progress and prosperity. We shall be deceiving ourselves if we act on any other assumption.

If we do not wish national character to deteriorate with accelerating speed, every pupil in school should be positively brought up in the religious faith and essential observances of his or her family. There is nothing impractical in this course. Modern Physics and Astronomy furnish material for a great superstructure of awe and reverence. They can and should be made into powerful allies for religion as the students grow up. Science once posed as a conqueror but now science is a great ally to Religion. Science has outgrown its original materialistic all-embracing arrogance. Higher science has become as spiritual and mystic as the Upanishads. But science can be of use only if in the earliest and impressionable period we lay the foundation by conserving the faith to which the pupil's family belongs, all the faiths that built and conserved the societies that make up civilized humanity.

SOCRATIC APPRAISEMENT

After a great discourse in an Athenian grove that Plato has recorded Socrates asked

his young inquiring friend to join him in a prayer in these terms :

“Beloved Pau and all ye other gods who haunt this place, give me beauty in the inward soul. May the outward and inward man be at one. May I reckon the wise to be wealthy and may I have such a quantity only of gold as a temperate man can bear and carry.”

May we not in India wish that our young men and women should be brought up in this Socratic appraisal of wealth and wisdom and of beauty and happiness? Can this be done without religion? Socrates required the gods for it and prayed to them. May we afford to discard God and believe that we can do without Him?

Religious instruction to each according to one's requirements must be an integral part of school life. Then our boys and girls will grow like the early Romans and Spartans to be a sturdy race whose character serves as the firm pile-driven foundation of all our national plans for progress and prosperity.

(A Convocation Address at the University of Agra.)

BE LOYAL TO GOD

Be always cheerful and smile away your worries and difficulties. Follow the correct principles of living. Live an ideal life. Be moderate. Silence the surging emotions. Do not be carried away by the temptations of the world. Be on alert. Be wise. Resort to holy company. Devote yourself to the service of Lord who is manifest in the poor, the sick and the distressed. Unrest and agitation will cease, and divine bliss and peace will fill your heart.

You must be unflinchingly loyal to God. Always act with faith and determination. Be firm in your resolves and fiery in your determination. Put your heart, mind, intellect and soul for the service of others. Living in the world dispassionately and doing selfless service is the noblest Sadhana. When you do all your actions for God's sake, for the fulfilment of His purpose, without the desire for fruit thereof, you will get illumination and perennial peace, bliss and joy of God-realization.

—Swami Sivananda

VIVEKACHUDAMANI

(Sri Swami Narayananda)

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥३५२॥

352. Thus separating the real from the unreal, the wise seer determines the Truth by his vision of knowledge. Knowing oneself to be the unbroken knowledge, getting rid of those, he becomes calm.

Notes : इत्थम् = thus ; विपश्चित् = the wise man ; सदसद्विभज्य = recognizing the real from the unreal ; निश्चित्य = deciding ; तत्त्वम् = truth ; निज-बोधदृष्ट्या = by one's own vision of knowledge ; ज्ञात्वा = having known ; स्वमात्मानम् = one's own self ; अखण्ड बोधम् = unbroken self knowledge ; तेभ्योः = from them ; विमुक्तः = freed ; स्वयमेव = by oneself ; शाम्यति = attains to peace.

Commentary : 'Those' Indicates Vikshepa and Avarana which were discussed in previous verses. These two being the main obstacles to the descent of knowledge it is essential that the Sadhak should overcome the tossing and the veiling adjuncts of Maya.

Bodha Drishtya means 'by the eye of knowledge.' One should determine the nature of the self by the 'eye' of knowledge acquired from the preceptor and by one's own discrimination.

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥३५३॥

353. The heart's knot of ignorance is destroyed in toto by the means of Nirvikalpa Samadhi, when the Self, the one secondless Reality, is realised.

Notes : अज्ञानहृदयग्रन्थेः = the heart knot of ignorance ; निःशेषविलयः = complete dissolution ; तदा = then ; समाधिना = by union ; अविकल्पेन = without any oscillation ; यदा = when ; अद्वैत = non-dual ; आत्मदर्शनम् = Self-knowledge.

Commentary : Nirvikalpa Samadhi is that state of consciousness when one becomes devoid of all thoughts and desires and merges in the supreme Paramatman. Just as a lump of salt dropped in the ocean soon becomes one with the latter, giving up its separate existence, so also the individual soul, when it realises the Paramatman, loses its duality. By no other means can ignorance be totally destroyed than by Nirvikalpa Samadhi.

A beautiful couplet of the Avadhoota Gita says

मनोतीतं मनः सव न मनः परमार्थतः

In reality, there is no mind when the Supreme is realised.

त्वमहमिदमितीयं कल्पना बुद्धिदोषा-

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो-

विलयनमुपगच्छेद्वस्तु तत्त्वावधृत्या ॥३५४॥

354. In the secondless, unqualified Paramatman, distinctions such as 'I,' 'Thou,' 'it,' etc., are imagined on account of the defect of the intellect. All these dualities and distractions stand forth as obstacles in Nirvikalpa Samadhi, but on the realisation of the Reality, in its real form they emerge into nothingness.

Notes : त्वम् = thou ; अहम् = I ; इदम् = this ; इति = thus ; इयम् = such ; कल्पना = thought ; बुद्धिदोषात् = by defect of intellect ; प्रभवति = takes place ; परमात्मनि = in the supreme ; अद्वये = one without a second ; निर्विशेषे = unqualified ; प्रविलसति = appear ; समाधौ = in samadhi ; अस्य = his : सर्वः = all ; विकल्पः = conflicting thoughts ; विलयनम् = merging ; उपगच्छेत् = takes place ; वस्तुतत्त्वावधृत्या = by knowing the Truth.

Commentary : If you look at objects with a yellow coloured glass, everything will appear to be yellow. Even so, the intellect, coloured by ignorance, sees duality in the world, and you say, "this is mine," "this is not mine,"

"this is good," "this is bad," etc. Duality persists in the individual till the last trace of egoism exists. A vessel containing oil, even though emptied fully, has a small quantity of oil clinging to it. Even so, however much you try to get rid of duality and egoism, they continue to persist. They try to delude you even when you are on the gates of Nirvikalpa Samadhi. But on the attainment of Nirvikalpa Samadhi they take leave of Jiva and cause him no further delusion or affliction. So the aspirant should not be content with small attainments in the spiritual path, but plod on, till the goal is reached.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिम्
कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।
तेनाविद्यातिमिरजनितासाधु दग्ध्वा विकल्पान्
ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ३५५॥

355. Calm, controlled, with extreme renunciation, endowed with forbearance, practising always Samadhi, thus the anchorite meditates feeling oneness with all and the entire universe. Thereby he destroys well all distractions born of the darkness of ignorance and lives happily without any action, without the least distraction and feeling his oneness with Brahman.

Notes : शान्तः = Calm ; दान्तः = Controlled ;
परमुपरतः = extremely renounced ; क्षान्तियुक्तः =

endowed with forbearance ; समाधिम् = one-pointed self-forgetfulness ; कुर्वन् = doing ; नित्यम् = always ; कलयति = meditates ; यतिः = the anchorite ; स्वस्य = one's own ; सर्वात्मभावम् = feeling oneness with everything ; तेन = by him ; अविद्यातिमिरजनितासाधु = born of darkness of Avidya ; साधु = well ; दग्ध्वा = having burnt ; विकल्पान् = distractions ; ब्रह्माकृत्या = with Brahmic consciousness ; निवसति = lives ; सुखम् = happily ; निष्क्रियः = actionless ; निर्विकल्पः = free from all distractions.

Commentary : Santa : One who has his mind and the organs of perception under perfect control.

Danta is one who has his organs of action in strict discipline. They never goad him to action by the desire for possessing the object of enjoyment. He rejects them even if they were accessible to him.

Kshanti includes patience and an unruffled state of mind in addition to the equipoised reaction to the agreeable or the disagreeable objects of the world, which one has to come across in one's daily life.

Samadhi here means one-pointed, concentrated state of the mind, and not the state of Nirvikalpa Samadhi.

Sarvatmabhava : This has already been examined in verse 339 in detail.

In this verse the aspirant is shown the method of realising Brahman by effecting complete control over his senses and emotions.

BE A WITNESS

Think rightly. Think correctly. Understand the laws of nature. Detach yourself from the lower mind. Separate yourself from unspiritual thoughts. Stand as a silent witness. Do not identify yourself with them. Do not be carried away by their surging force. Divert your mind towards its ultimate Source. Just as fire gets extinguished when the fuel is withdrawn, so also the mind is absorbed into its Source when the thoughts are annihilated. Perfect peace and bliss is now attained.

Admit your faults and defects. Ever endeavour to mould them to correct them. Never hide your faults. But do not brag about them. Never try to pretend what you are actually not. You will develop mental strength, You will succeed in your attempt. Always speak the truth. God is Truth. He can be realized by speaking the truth alone. Then you will rest in your original Divinity.

—Swami Sivananda.

ANCIENT INDIAN UNIVERSITIES

(Sri Shamsuddin, Madras)

Ordinarily the history of ancient Indian education extends from 2000 B. C. to 1200 A. D. From the point of view of education, the period from 1200 A. D. to the eighteenth century can be called the medieval age. Socially and educationally, ancient India did not have the same characteristics throughout. Therefore, we sub-divide the periods, and the division would be as follows :

- I. 2000 B.C. 1000 B.C.—The *Vedic* period.
- II. 1000 B.C. to 200 B.C.—The *Upanishadic* period.
- III. 200 B.C. to 500 A.D.—The *Dharmashastric* period.
- IV. 500 A.D. to 1200 A.D.—The *Pauranic* period.

The Vedic Period : At this stage society was very simple. Idol worship was unknown. Men and women had equal rights. The caste system had not taken shape. Practically, everyone was his own teacher, his own warrior, his own farmer and agriculturist.

The Upanishadic Period : During this period, gradually, society began to be divided into groups, and this grouping started with the Vedas. Round about 500 B.C., we began formulating the rules of writing. The Vedas were very small in the beginning, and the people did not practise idol worship.

The Dharmashastric Period : This period saw a good deal of activity in respect of art, literature, mathematics and dramatics. Sanskrit had become a classical language. The language of popular communication was Prakrit. The caste system was rigid. Women did not enjoy the same freedom as before.

The Pauranic Period : Really speaking, this period is the period of the Buddhists so far as education is concerned. Universities of Nalanda and Vikramshila were Buddhistic institutions. Their language was Pali. Institutional education began for the first time in the Pauranic period. Any student who earnestly desired to be educated was never disappointed. Teachers, too, did not hide deliberately any technical knowledge from their students.

The *guru* and the pupil lived together. They had great affection for each other ; rather their love was just like the love of father and son. The students used to live in the teacher's house which was known as the *gurukula*. In the *gurukula*, the student had to shun all comforts. He had to go to bed after the *guru*, and had to get up before him. He had to help the *guru* in household work involving even menial duties at times. The life in the *gurukula* was well disciplined, and at times very hard. From the point of view of needs, both teachers and the taught were satisfied. As the teacher did not live in luxury, he did not lead a life of want. The problem of indiscipline arose very rarely, and since it was not frequent, punishments were not needed. There was a code for all sorts of activities.

LIBERAL EDUCATION

The education provided in the Universities like Taxila, Nalanda, Kanchi, Sridhanyakataka, Vikramshila and Banaras was quite liberal. Students were provided with free boarding, lodging and clothing. There was generally a keen competition between the villagers in giving their mite for the village school. Besides this, they used to donate without hesitation at the time of social functions like marriage, *upanayanam* etc. The teacher not only provided knowledge to the students, but also raised funds from the villagers for the benefit of the students. In times of crisis, the *guru* used to approach kings with a request to help the *gurukula*. The *guru* did not refuse to teach any student, provided the student was fit to receive instruction.

Their method of teaching was predominantly oral. It was not merely oral, but was individual also. Hearing, contemplation and practice were the main features of their method. There were few books, and even when writing was known, the *Vedas* were not written. Every-

thing was learnt by heart. Their conviction was, "If knowledge is in books, it is like money lent to others." At a time, the *gnru* had 15 or 20 students and at a time two or more syllables were taught to a child. Whatever was taught, was learnt by the student on the same day. Unless the first lesson was fully learnt, no further lesson was given. Sometimes older students were required to teach younger students. The "Bell Lancaster System," the "Monitorial System" or the Madras System" was copied by the British from this country. The teacher taught older students at a fixed time of the day, and then the older taught the younger ones at some other time. It was possible, as the number of students and the number of subjects were less. In this way there was an apprenticeship.

NALANDA

Our information regarding Nalanda comes from the Chinese pilgrim, Yuan Chwang, who toured India from 673 to 687 A.D. He stayed at Nalanda for ten years. He copied sacred Buddhist works. According to him, the place was known as Dharmganj. The University had three big buildings known as Ratnasagar, Ratnadandi and Ratnaranjak. Out of these, the middle one was a nine-storeyed building. The Library was housed in it. In all, there were eight halls and 300 apartments. Messing was common. In every courtyard there was a well. Rooms were either single-seated or double-seated. Every student had a stone, known as the *chabutra*, to sleep on. In every room there was a place for keeping lamps and books. There was great rush for admission. Not more than three out of ten succeeded in getting admission. Even then, there were 10,000 students and 1,000 teachers and it continued for more than eight or nine centuries, beginning from the 2nd century A.D. The institution was financed out of grants in the shape of lands. There were as many as 200 villages endowed by the Gupta

kings for the maintenance of the University. Since it was a Buddhistic institution, the head was a monk, and the teachers were *bikshus*. Strangely enough, the study of Sanskrit was compulsory.

To Indian Universities came students from far-off lands like China, Tibet, Java, Sumatra, Korea, Greece, Iran and Arabia to quench their thirst for learning. They stayed in the Universities for more than ten years, and specialised in logic, medicine and astronomy. It is quite obvious that the Indian Universities had a high standard; that was why students from foreign lands³ were attracted, even when there were no facilities for travelling.

MEDICAL TRAINING

Practical training in pharmacy and surgery was insisted upon by legislative action before a doctor could set up a practice. Strabo, the Greek historian, has certified the fact that Indians were great physicians, and they were specially good at curing snake-bites. Inexperienced candidates were given practice in surgery under the most experienced and specialised teachers. Only proficient surgeons were allowed to make operations of intestinal displacements, deep cranial abscesses, cataract, hydrocele and the removal of the still-born child from the uterus. The patients were made insensitive to pain by an over-dosage of wine.

Not only human beings but even animals were given perfect medical aid. For the first time in the history of the world, Ashoka, the Great built veterinary hospitals duly equipped with all necessary medicines. The names of great veterinary surgeons like Nakula and Sahadeva cannot be removed from the pages of history.

Similarly, ambulance cars were also utilised to remove the injured soldiers from the battlefield. Not only this; even the services of Indian doctors like Manaka and others were requisitioned by Khalifa Harun Rashid of Baghdad, when he was seriously confined to bed and Arab physicians had lost all hopes

of curing him. After recovery the Khalifa himself requested Manaka to stay with him and translate *Ayurvedic* works into Arabic. He also desired to call Indian lady doctors and midwives to write text books for his medical College.

The Taxila University was at its zenith as regards medical studies even in the early centuries of the Christian era. Similarly, the famous University of Ujjain had specialists in mathematics, astronomy and was famous for having established a great observatory. In Southern India, there was a famous educational centre at Kanchipuram.

Instances of life-long *brahmacharya* were quite common in Nalanda. Megasthenes has quoted instances where Brahmins studied for as many as 48 years. They studied logic, *Vyakarana* and philosophical subjects which are given great importance today and have been included in the humanities.

EQUALITY

There were equal opportunities for all. There was no distinction between the rich and the poor. The prince and the peasant used to get the same kind of education from the same *guru*. The pupilage of Drona and Drupada is the best example of this type.

In ancient India, education was free and

broad-based. For the upkeep of the Universities, donations and endowments were made by the foreign as well as native rulers. Accordingly, the ultimate aim of education was the emancipation of the soul. 'Action is important' was their belief. Self-action and self-control lead life to emancipation. Education was influenced by the general principles of life. The *Bhagavadgita* emphasises that a student who seeks admission into a temple of learning should be properly disciplined, a sincere devotee, eager to hear and serve and never showing hatred towards others. Learning for base purposes was strictly prohibited.

Every individual was induced to serve the community, irrespective of caste or creed, or his needs, just like a doctor, who, while treating, was required to forget whether the disease was contagious or whether he would get his fee or not. In convocations, high ideals were insisted upon both in the teachers and the pupils. The teachers prayed for the glory of their students so that they might earn good name and fame for themselves as well as for their teachers wherever they went.

In brief, education was not controlled by any external authority in ancient times. The State did not try to control it. Teachers were free to teach as masters of the field.

Shankara Jayanti Message by Sri Swami Sivananda.

THE RESURGENCE OF INDIA

Beloved seekers of Truth,

Joy be to you all ! May peace reign over the whole earth ! The advent of Acharya Shankara marks the coming of a new age characteristic of the resurgence of a culture undying in its nature. It is the culture of the inner man, the distinguishing feature of which is the tapping of the sources within, and the widening of the scope of human life. Shankara laid the foundation for the great philosophy of life which acts as the main governing principle behind all human enterprises and

the entire panorama of creation. It was Shankara who for the first time in the history of mankind gave a logical and scientific articulation to the deepest voice of the spirit and attempted to give a new orientation to life altogether.

The celebration of Shankara Jayanti is really the process of bringing home to our minds that grand bond of union subsisting between the individual and the Absolute, for it is the central theme of his teachings that Truth is one, that reality and existence are

identical, that the essence of man is the same as this reality. Shankara thundered forth the gospel that the picturesque drama of life is but a link in the long chain of the development of the spiritual spark in man to its consummation in Brahman. It is this Supreme Being that lies at the heart of all things, that pulsates through our veins, that breathes with our breaths, sees with our eyes, hears with our ears, and exists as the very sum and substance of the universe. The destiny of man is communion with God.

The metaphysics of Shankara serves as the immovable rock-bottom of his splendid ethics of life. Though Shankara is often inclined to give primary importance to the culture of the understanding and the chastening of the faculty of discrimination and knowledge, which alone serves finally as the direct means to the final liberation of the soul, he exhibits the tremendous insight of insisting on the purification of the heart and the maintenance of the spirit of stoic indifference and an illumined non-attachment to the changing phenomena of the work-a-day world.

Viveka and Vairagya form the basis of spiritual life. Restraint of the senses and

tranquility of mind, faith in the Divine and an undaunted will, attended with a fiery aspiration for the realisation of the Self, give a summary of the several conditions intuited and laid down by the genius of Shankara for the evolution of the human spirit. The world, for Shankara, is not a delirium of the soul or a dream of the self or a mere illusion of the mind, but the Supreme Absolute, thrilling and throbbing in all its magnificence and glory, only to be recognised and experienced by us as such.

Our attitudes to things should, therefore, be a conscious manifestation of our relation to the One, of which we are but relative expressions. To be good, and to do good, requires us first and foremost to surrender our whole being to the majestic truth of the Higher Life ranging beyond the ken of the senses. To be humble and simple, to love others as one's own self, to serve all as embodiments of Divinity, to practise self-abnegation and melt into the bosom of the life of the universe, is a fortune with which those rare souls are blessed who have girt up their loins to follow the lead of Shankara for the sake of that Beatitude and Peace that passeth all understanding, that Akhanda-Ekarasa-Satchidananda.

STUDY OF AHIMSA

(By Sri R. R. Diwakar)
(Governor of Bihar)

The establishment of an Institute for Research in Ahimsa at Vaishali by the Bihar Government along with two other subjects, namely, Prakrit and Jainology, is a very significant step.

While the most powerful and wealthy nations in the world are spending enormous amounts, and while the best scientific brains are busy with research on atomic and nuclear weapons of Himsa or total destruction, it may seem very odd that a poor country like India should think in terms of research on Ahimsa.

But if one ponders over this subject, it seems extremely appropriate that research on Ahimsa,

not merely as a credo or a religious and theological doctrine but as a fundamental principle on which the whole of human society is ultimately based, should be taken up by India, and that too in the State of Bihar at Vaishali. This reminds one of the famous words of Gandhiji in 1931, "in spite of death, life persists," and fills us with hope and confidence that the forces of construction will prevail over those of destruction.

Vaishali is known not merely as the birth-place of Mahavira, the last Tirthankara of the Jains, but it is associated very closely with Buddha also. The latter spent much of his

time in this republican centre and liked immensely the Lichhavis, who were its citizens. The scene of the Ambrapali episode in Buddha's life was laid in Vaishali. Thus, two great apostles of Ahimsa were closely associated with this long-forgotten capital of the eight republics (7th century B.C.) of the Vijji confederacy.

Though Hinduism and Buddhism emphasise Ahimsa as one of the cardinal doctrines, it is to the credit of Jainism that it declares Ahimsa as the cardinal principle and affirms that Ahimsa is the highest religion and discipline. While Buddha and Mahavira elevated Ahimsa in the field of religion, philosophy and ethics, it was the supreme achievement of Asoka of Pataliputra, modern Patna, capital of Bihar, to have made Ahimsa a principle for practice in politics, in international relations, in administration, and in dealings with all sentient beings. It is historically significant that Gandhiji chose Bihar in India as his first laboratory for the practice of non-violent resistance to an age-long exploitation of the poor and ignorant peasant.

Ahimsa in the present context as a subject for research, should not be confused with or restricted in its sense as a gospel only of particular prophets or religions. It has a far wider and deeper meaning here in so far as it is looked upon as the very basic condition for even two persons to come together and form a peaceful human society. No society even of only two persons, however closely related, can co-operate or function for common ends and peaceful progress, if Ahimsa does not bind them together with invisible bonds. What is said of a society of two persons applies to the whole of humanity. It is only this comprehensive doctrine of Ahimsa when properly understood and universally practised that can ultimately save civilization and bring peace and prosperity to mankind. It is Ahimsa and Ahimsa alone that can lift us from the realm of fear and distrust and lead

us to the "heaven of freedom," so poetically portrayed by Rabindranath Tagore.

Seemingly negative in meaning, the word Ahimsa has gathered in the course of its long history, connotations which are very wide and profound. The root meaning of the word "A-himsa" is non-killing, non-injury. Perhaps this word first came into being to describe the initial step, abstinence from injury to others; necessary for persons to trust each other and live peacefully together. Gradually this meaning was extended. It was realized that abstinence from killing and injury can only come as the result of abstinence from the thought of hatred and injury. From this to the positive attitude of the feeling of love towards each other was but a step. Today Ahimsa means and includes not only non-injury in thought, word, and deed, but also fullness of love towards the whole animal kingdom to the extent of willingness to sacrifice oneself for the good of all. Ahimsa is emotional identity with all sentient beings. It was in this sense that Gandhiji often repeated that, "All life is one." It is somewhat in this very sense that Dr. Albert Schweitzer wants to rehabilitate our civilization on the basis of "reverence for life." It is therefore that Ahimsa has always been looked upon as the very first and the most important virtue necessary for being initiated into Yoga and other spiritual disciplines.

There have been great individuals and groups of men and women in India, as well as in other countries, who tried to observe Ahimsa for attaining spiritual elevation and salvation. There have also been heroic figures in history who returned good for evil, love for hatred, and life for death. But it was Gandhiji who made it the mission of his life to practise and preach this doctrine as panacea for all evils. He did not exclude any field of human activity and human conflict from the operation of Ahimsa, which he called, a sovereign

remedy. He belived that there must be an Ahimsaic remedy for every evil in the world, including war, hatred, etc. Might be, that for the time being such a remedy was not obvious or that it could not be adopted on account of weakness. According to him, Ahimsa was the weapon of the bravest and of the most fearless. Gandhiji had no opportunities in his life to apply Ahimsa in all fields. But there is no doubt that he believed and meant that Ahimsa is the only principle on which human relations and human society could be built firmly. If humanity were to progress toward peace and prosperity, it could be only by the path of Ahimsa. He saw danger in every other remedy and way of life and he saw disaster if this principle were not accepted and practised by humanity at large.

It is in this perspective that research in Ahimsa taken up by the Vaishali Institute is to be viewed. This is the first time that this important subject is being studied in a very basic and comprehensive manner, due weight being given to sociological significance. This would naturally involve the study of religious and other texts bearing on Ahimsa, study of biographies of saints and sages that have tried to practise this as a cardinal principle in life, study of tribes as well as societies which had institutions that emphasised Ahimsa, and also study of Ahimsa as the main contributory cause to the building up of human civilization and culture. Such a study would immensely help students of human relations, of sociological trends, and of social dynamics.

(Courtesy : Bharatiya Vidya Bhavan)

SIVANANDA SCHOOLS OF YOGA ABROAD

Latest in the series of Sivananda Schools of Yoga in foreign countries is the one recently established in Oslo, Norway, by Sri E. Kulsrud. The new School has began its glorious mission of spreading the knowledge of Yoga with the enrolment of 21 pupils. Sri E. Kulsrud held the first meeting of the School on 24th April, which dealt with the practice of Yogasan, concentration and meditation.

In Canada, Srimati Sivananda-Radha is conducting the Sivananda School of Yoga and Vedanta at Montreal, Toronto and Vancouver. Another School of Yoga and Vedanta is also being run by Sri Sivananda-Sushila at Montreal.

The following are some of the other centres of the Sivananda School of Yoga which are being run by those mentioned respectively :

DRIEBERGEN (Holland) : 73 Buntlaan ; functioning under the auspices of the Dutch

Section of the Divine Life Society ; leader : Sri Marinus.

COPENHAGEN (Denmark) : Four Schools of Yoga are being conducted here, two of them by Yogi Aage Faergemann and Srimati Edith Enna, at 24 Ryparken and 103 Solvgade, respectively, and the other two by Sri Robert C. Christensen at 101-B, Gl. Kongevej, and Yogiraj Sri Louis Brinkfort at 12-C, Gasvaerksvej.

GERMANY : The Sivananda School of Yoga and Vedanta is situated at 13-I Lagerhausstrasse, Dortmund ; leader : Swami Swaroopananda (Eric Pierschel). Another School is also being run by Sri Carl Lendle at Ebersbach. At Gattenbach, the Yoga-Vedanta Academy is conducted by Sri Henrich Schwab who has already published a few of the works of Sri Swami Sivananda in German.

The purpose of life is to know God. The Lord has given us the mind to think of Him; the heart to love Him; the hands to serve Him; the feet to move towards Him and lastly the power to know Him.

—Sri Hari Prasad Shastri.

NEW VERNACULAR EDITIONS

The following are some of the recent translations of the works of Sri Swami Sivanandaji Maharaj :

The Maharashtrian edition of *Sure Ways of Success in Life and God-realization* is published under the title *Yashaswi Jivan* by Sri Govind Vaman Kulkarni, Maharashtra Granth Bhandar, Kolahpur, Bombay, at Rs. 3. The translator is Sri Bhagavan Naik.

Sri Vanamamalai, of Tirunelveli, has translated some of the select writings of Sri Swami Sivananda and published them in pamphlet

forms. They are :

Ananda Rahasyam, Anbin Akkam, Arun Vazhee, Arogya Rahasyam, Penninethin Perumai, Maradiyum Marundum, and Inpam Enke.

Sri Vanamamalai has also translated and published *Sivananda's Integral Yoga* under the title *Sivananda Yogam*.

Two of the other recently published pamphlets are *Yogasara*, in Hindi, and *Moksha For All*, both of which are compilations of Sri Swami Sivananda's writings. They have been published by Sri Bhalla, of Delhi.

BRIEF REVIEWS OF PUBLICATIONS

The Ramayana of Valmiki (Vol. II), by the late Dr. Hari Prasad Shastri ; published by Shanti Sadan, 29 Chepstow Villas, London, W. 11 ; demi lvo 542 pp ; 25/-shillings.

An eminent scholar, philosopher, spiritual leader and gifted spokesman of the sacred Eastern lore, the late Dr. Hari Prasad Shastri has perhaps done more than any single individual, in recent times, in spreading the ancient spiritual culture of India in the United Kingdom. The publication under review is a translation of the second part of the Ramayana of Rishi Valmiki, containing the Aranya, Kishkindha and Sundara Kandas, the first part having already been published. The concluding third part is expected to be out in the next year.

The first part of this work has evoked keen interest and appreciation among the Indologists in the West and due recognition in the literary circles in India, including the Union Ministry of Education. Dr. Shastri's translation of this great Epic is remarkable for its lucidly flowing diction, authentic presentation and absence of ambiguity.

A Cultural Study of the Burmese Era by Dr. R.L. Soni ; forwarded by Prime Minister U Nu ; published by the World Institute of Buddhist Culture, Mandalay, Burma ; demi 8vo 200 pp.

Through his survey and interpretation of the cultural history of India's well-beloved

neighbour, covering a span of 2499 years, Dr. Soni has done a unique service in promoting and strengthening anew the bonds of Indo-Burmese understanding, and friendship. The work, which has been divided into two parts, namely, "An Enquiry into the Nature and Career of the Burmese Era" and "Commentary on Features Unique to the Burmese Era", has rightly been commended by Prime Minister Manug Nu for its human interest, historical value and rational outlook, leaving the "fortunate impression that there is enough cultural material in the early past of the nation to inspire the country towards a glorious future."

Speeches of Dr. B. Pattabhi Sitaramayya ; published by the Government of Madhya Pradesh, Bhopal ; demi 8vo 414 pp.

The revelation of a personality is accomplished, to a great extent, by one's speeches and writings. This collection of 64 lectures given from time to time during his tours in Madhya Pradesh, as Governor of the State, from July 1952 till February 1955, as well as the eleven vignettes of the national leaders of India, beautifully reveals the characteristic traits of humanity, guileless affection for the people, deep erudition, humility, statesmanship, and unassumed patriotism of Dr. Sitaramayya. As a general reading material, the book is highly commendable. It will also be of interest to the students of political and social sciences, and national development.

INITIATIONS

The following is the continued part of the list of persons (in the men's group) who were given Mantra-initiation by Sri Swami Sivanandaji Maharaj since January 1955 till date :

Sri B. Bettaiah, Bangalore City ; Kailash Nath Mathur, New Delhi ; Nand Kishore Tripathy, Cuttack ; G. Jagannadha Rao, Kharagpur ; M.S. Tulasiram, Madura ; Nibaran Chandra Atoothy, Patna ; Vasu Dev, Jatni, Orissa ; Raghunath Rai Sharma, Amritsar ; K. Srinivas, Kadalur ; C.N. Viswalingam, Kayto, Ceylon ; S. Ezekiel, Bombay ; P. Krishnan, Hosur ; K.P. Nair, Dehra Dun ; Jasvant Rai, Rattlam ; Iner Singh, Rajpur ; Jayantilal R. Bhatt, Godhra ; K.J. Poulese, Jamshedpur ;

B.N. Pramanick, Sini ; K.L. Srinivasachar, Mandya ; M.J. Deodhar, Nagpur ; N. Soma-sundara Pillai, Mayuram ; G.G. Kabadi, Dharwar ; M. Sridhar Mohapatra, Orissa ; Nandlal Sehgal, Kamptee ; Jayashankar M. Rawal, Munda ; P. Appa Rao, Berhampur, Orissa ; Ayodhya Prasad Sood, Hoshiarpur ; A. Ramalingeswara Rao, Munirabad ; Mahavir Singh, Hissar ; A. Thiruchitrambalam, Mettur ; P.K.K. Nair, South Malabar ; Ram Narayan Prasad, Hazaribagh ; R.S. Yogi, Patna ;

V.J. Sastri, Vizag ; Bishwanath Sahay, Samastipur ; C.V. Narayan, Bombay ; Tompak Singh, Manipur ; M. Ramamoorthy, Adra ; M. Sundara Narayan, Adra ; Major Pindi Das, Bombay ; T.B. Chaula, Godhra ; Bhairav Dutt, Simla ; C. Subramanyam, Chingleput ; S.A. Krishnan, Andheri ; S. Ramalingam, Matunga ; R. Murugesan, Matunga ; Vasudeo Lal, Gaya ; D. Ram Sharma, Delhi ; Amarnath Chakravarty, Ranchi ; P.S. Barhampura, Buldana ; Des Raj Sharma, Karnal ; K.K. Nambiar, Anandpur ;

Satay Narayan Prasad, Sikandarpur ; K.R. Narasingh Rao, Berhampur, Orissa ; K. Satyanarayanamurti, East Godavari ; T.S. Vasan, Trichy ; Chamanlal Ahluwalia, Gurudaspur ; M.K. Vellodi, I.C.S., New Delhi ; Chaudhari Pathubhai M. Mandali, Mehsana ; N. Chandra-

sekshara Reddy, Kurnool ; C. Ratnam, Malabar ; P. Venkatanarayana, West Godavari ; Ranganathan, Bombay ; Krishnanand Gupta, Jullundhur Cant ; Jamna Das Ramji Thankar, Bandra ; B.B. Parameswaraiyah, Nellore ; P.M. Damodar, Bangalore ;

M. L. Kantarao, Gulivindodar ; Natvarlal M. Desai, Bombay ; R. Menon, Nadiad ; C. B. Viswanathan, Kangayam ; R. Saksena, Raipur ; Basant Lal, Bijnore ; R. T. Werther, Perth, Australia ; Suman Trivedi, Baroda ; Girdhari Behera, Orissa ; P. Muthuswamy, Kirkee ; K. Madhava Rao, Hyderabad ; K. K. Patel, Bombay ; N.K. Patel, Bombay ; R.K. Patel, Kaolol ; M.M. Mukherji, Calcutta ; Darshan Lal Monga, New Delhi ; Ananda Prakash, Nagpur ; T.M. Seshagiri, Meerut ;

N.S. Sivaramakrishnan, Palghat ; Brij Nandalal Mathur, Dehra Dun ; H.B. Subuddhi, Orissa ; I. Mallikarjunam, Vizag ; P. Viswanathan, Poona ; K.N. Venugopal, Bangalore ; K. Natarajan, South Arcot ; G.V.S. Rao, Poona ; S. Srinivasan, Tiruvannamalai ; A.K.D. Rangaswami Raja, Rajapalayam ; D. Raghu Ram, Kurnool ; C.R. Venkatachalam, Kozhikode ; C.V. Jayaratnam, Chavakacheri, Ceylon ; G. Srinivasan, Madras ; S.L. Narayan, Mysore ; T.V. Ramakrishnayya, West Godavari ; Dr. Sankara Menon, Trincomale, Ceylon ;

N.R. Srinivasan, Mettur ; R. Ambavayal, Kirkee ; S. Ramamurthy, Drug ; M. Kotishwara Rao, Jamshedpur ; Shiv Narayan Mehra, Delhi ; K. Radhakrishna Menon, Madurai ; S.B. Mathur, Bhagalpur ; Kantilal C. Mehta, Ahmedabad ; M. Sivalingam, Mysore ; R. Jayaraman, New Delhi ; Santilal Roza, Bhavnagar ; P.V. Narayanaswamy, Tripunithura ; Dharmalingam, Durban ; Parthab Kallo, and N. Chinnaswamy, Durban.

(To be continued)

GURU PURNIMA

The Guru Purnima Day is a sacred occasion in the life of every spiritual seeker and the disciple in particular. It is a day of dedication to the ideals set before mankind by Holy Teachers—a day of the renewal of the fervent and sacred relationship that links the disciple with the Guru. The highest form of Guru Puja is to practise the ideals exemplified by the Guru, to pursue the spiritual path as indicated by him, to take part wholeheartedly in his glorious Mission of Divine Service, and to serve him in every way that pleases him most.

The Guru Purnima will be celebrated at Sivanandanagar, Rishikesh, on 11th July in a befitting manner. Disciples of Sri Swami Sivanandaji Maharaj, and the devotees of the Lord, in general, are welcome to participate (after having informed us) in the celebration, which will include common prayers, collective Japa and meditation, Prabhat Pheri, discourses appropriate to the occasion, Pada Puja of Sri Swamiji, Maha Mrityunjaya Mantra Havan, special worship at the Viswanath Mandir, feeding of the Mahatmas and the poor, and Sankirtan and Bhajan.

On the same day, Sri Swamiji Maharaj will give Mantra-Diksha to all those who wish to be initiated. He will also give Sanyasa initiation to the deserving aspirants. All can participate in the general Pada Puja in person. Those who are unable to be present may send their names for the offering of Pada Puja on their behalf.

The Branches of the Divine Life Society may celebrate the occasion by holding prayer meetings, printing and free distribution of the literature containing the writings of Sri Swamiji. Branches may also collect funds for the printing of one or more unpublished works of Sri Swamiji, on this occasion, either at the Yoga-Vedanta Forest University Press, Sivanandanagar, or at their respective centres. The Branches may also bring out reprints of one or more of the out-of-print works of Sri Swamiji, in consultation with the Headquarters.

The Secretary, Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

AVENUES OF DIVINE LIFE

Any aspirant who wishes to lead the divine life of truthfulness, non-injury, self-discipline and purity, can become a member of the Divine Life Society, irrespective of any distinction whatsoever, on payment of the annual admission fee of Rs. 2. 50, which covers the subscription to a monthly periodical containing the teachings of Sri Swami Sivananda, namely, *Wisdom-Light*. An admission fee of Rs. 5 is initially charged to provide the new members with a Japa Mala, some spiritual literature, and diary and resolution forms.

Any group of individuals, wishing to practise and spread the basic principles of divine life can open branches of the Divine Life Society, including Ladies and Students sections, on consultation with the Headquarters, to which they are required to pay an annual affiliation fee of Rs. 12, which meets the subscriptions to *The Divine Life*, *Wisdom-Light*, and *The Branch Gazette*.

Some of the other periodicals issued from the Headquarters are *The Yoga-Vedanta Forest University Weekly*, *Health and Long Life* (monthly), and *Yoga-Vedanta* (Hindi monthly).

The Secretary, The Divine Life Society, P. O. Sivanandanagar, Rishikesh, U. P.

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